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THE VISITANT
"CONSIDER THE LILIES"
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UPWARD FOOTSTEPS

SEARCH THE SCRIPTURES

THE Pharisees had searched the Scriptures diligently. Their knowledge of the letter of the Law, and of the Prophets, was irreproachable. Under the prophets, it must be remembered, they included the historical books of the Old Testament as well as what we are accustomed to describe as the purely prophetical writings, differentiating them as the earlier and the later prophets, so that their knowledge was historical as well as ceremonial. More than this, they dwelt with scrupulous care on the figurative interpretation of the text. This comes out with remarkable clearness in the phrase "and the rest of the acts," which recurs persistently in the historical books of the Old Testament. What it means is this, that the Hebrew chronicler seized upon the acts, no matter what their insignificance, in the reigns of the Kings, from which it was possible to draw a moral lesson of any sort, and recorded them whilst rejecting others which an ordinary chron-

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icler would have regarded as of supreme national importance.

An example of this occurs in the account of the reign of Omri which, in spite of its being one of the greatest in the history of Israel, is dismissed in four verses. "No historian," writes one of the finest living scholars, "would have dreamt of omitting all mention of Omri's conquest of Edom, which we know from the Moabite stone, or of his relations with Damascus, which we learn incidentally from the conversation between Ahab and Benhadad related in Kings. The natural inference is that the compiler of Kings was not attempting to write a history (in our sense of the term), but to give an account of Jehovah's dealings with Israel, deriving his material from documents which he believed to be historical."

If then the Jews, searching the Scriptures, in the light thrown upon them by their recognition of the spiritual lessons conveyed through the historical elements of the text, failed to find in them the testimony of the Christ; if Christendom, with the additional evidence of the New Testament in its hands, and with the labors of generations of the most brilliant scholars to guide it, could not get a view of eternal Life very much more clear or practical than that of the Jews; but, if a Syrian carpenter, of whom the Jews themselves "marvelled, saying, How knoweth this man letters, having never learned?" could teach a handful of Syrian peasants, from the pages of these very

Scriptures, the secret of the Christ is it not manifest that the searching must be done less intellectually and with more humility, less materially and more spiritually?

In a word, mankind, in order to be successful in its search, must learn that, in the words of Mrs. Eddy, on page 320 of "Science and Health with Key to the Scriptures," "The one important interpretation of Scripture is the spiritual;" and must turn aside from literary and critical speculation, however engrossing, and from historical researches, however interesting, to search the Scriptures as Jesus searched them, with an interest shorn of materiality, and intent on spirituality. It was because Mrs. Eddy searched the Scriptures in this way that she learned from them the secret of the teachings of Christ Jesus, knowing that in them we have eternal Life; for he said to his disciples, on the eve of the crucifixion, "This is Life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent."

Spiritual things, Paul told the Corinthians, are spiritually discerned; and that saying is as true anywhere in the world today as it was in Corinth in the first century. If any man wishes to discern the spiritual meaning of the Bible he will have to train himself not intellectually but spiritually. He will have, that is to say, to accept the standpoint of the Galilean hillside in preference to that of the universities, and to learn that there is one intelligence, not many, and to demon-

strate his knowledge not in theological theories, but in Christian healing. In the religion of Christ Jesus theory is inseparable from practice, understanding from demonstration, preaching the gospel from healing the sick. The early Jewish Christians healed the sick, not because they were more conversant with the Law and the Prophets than the Pharisees, but because they understood the Law and the Prophets in the light of the spiritual explanation of Christ Jesus.

The Christian Science church is healing the sick today not because of a knowledge of the Bible intellectually superior to that of the orthodox churches, but through a spiritual understanding of the text derived from a study of the Christian Science text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy. The tree is known by its fruits, the value of a theory by its practice. A practical Christianity has to be tested by the practice of Christ Jesus. He said preach the gospel and heal the sick, but he also said search the Scriptures. The Discoverer and Founder of Christian Science succeeded because she obeyed him at all points. Her search was devoted not to an intellectual study of a historical document, but to spiritual pondering over a figurative one, and in her own words on page 109 of Science and Health she won her "way to absolute conclusions through divine revelation, reason, and demonstration."

"THE INHABITANT SHALL NOT SAY, I AM SICK."

"You are sick," they said. "But that isn't the truth"
And the woman shook her head.
"The Bible declares, he that dwelleth in God
Shall not say, I am sick," she said.
And she held to the truth thro' a starless night,
Till the morning proved that her words were right.

"You are tired," they said. But she smiled at that.
"How can I be tired," said she,
"When the only work is work for God,
And He is my Life, you see?"
And she quietly went her busy way,
With a happy song in her heart all day.

"You are poor," they said. But she only thought,
How little they know! God speed
The day when the world awakes to find
That Love is its only need.
And she still maintained, as her fortune grew,
Not money, but Love—if they only knew!

"You're afraid," they said. But she whispered low,
As if talking to some one near,
"Father, since Love is the only power,
What is there left to fear?"
And giving her hand to that unseen guide,
She crossed through the waters at His side.

"You are sad," they said. But a brave heart shone
Through the glimmer of tears unshed;
And the answer came, "We are told to rejoice,
To rejoice evermore," she said.
And she faced her grief with such steady eyes
That the world looked on in a dazed surprise;

For the world knows not of the peace that comes
To a soul at-one with God.
It is only those who are toiling on
In the path the Master trod,
Who can feel, through the dark, that loving hand,
And, holding it fast, can understand.

A HIGHER MOTIVE.

THAT some motive power is essential for the advancement of human life is evident. The common prescription for this need is ambition. Yet among all the qualities which the world thinks essential to a progressive life, none is more prolific of mischief, or more difficult to hold in bounds, than this. That some expressions of this quality are better than others, that some forms are highly creditable, may be granted. But the fact remains that, for the most part ambition is simply one form or another of self-assertion, an emphasis of personal desire or selfish ends which slights half the problem of usefulness, and so tends to separate and to antagonize men.

The supplanting of ambition by a higher motive is one of the distinctive and peculiar works of Christian Science. It surely is not to be expected that humanity will put away the lesser or unworthy motive, and resign itself to divine guidance and control, until it is satisfied that it is yielding to a saner and more promising inspira-

tion than it believes itself to possess in its own desires. That such a change of motive power is possible and in every way desirable, the Discoverer and Founder of Christian Science has established, by showing that this process is merely the relinquishment of a sense of limitation and material handicap, of self-dependence and self-love, and the yielding of one's thought to the self-expression and self-assertion of divine Mind.

The greatness of Jesus was not the greatness of his ambition, it was his responsiveness to divine impulse. The measure of any man's greatness, of any man's usefulness, is the measure of his readiness and fidelity of response to this same impulsion. Men but trifle with their problem and sterilize their own efforts, by thinking that spiritual harmony, the groundwork of true service, can be promoted through self-seeking. This is a kingdom divided against itself, in which a legitimate desire for usefulness gives place to an unworthy ambition to be conspicuous for usefulness, to a desire for approval before approval is earned.

The divine impulsion is direct in action and effect, and divine approval neither waits on nor follows human applause or individual complacency. The qualities of mental alertness and acumen, of mental strength, adaptability, and productiveness, are not resultants of ambition. Jesus possessed all these qualities in large degree, and yet was without worldly ambition. "I must

be about my Father's business" represents the divine impulsion which controlled him, which enabled him to demonstrate his highest usefulness.

Ambition builds its mental structure largely on the quicksands of human will, self-dependence, and conceit; it outlines and thereby limits its own future good, by viewing it from a standpoint of present ignorance; and it labors that it may satisfy its own desire. True usefulness develops from a basis of intuition, hope, and faith, unfolds in response to spiritual impulse, affection, and desire, learns to "trust in Truth, and have no other trusts" (Mrs. Eddy, in *The Christian Science Sentinel,* July 4, 1903), and asks only that His will be done. Such prayer answers itself by bringing consciousness into accord with that Mind which is reflected humanly in courage, efficiency, and power, in those qualities which promise and procure success.

Spiritual intuition is not guesswork. Spiritual hope is not uncertain longing. Faith is not mere hope multiplied by itself. These qualities are positive expressions of mental power; they stand for expectation, for confidence, for spiritual-mindedness,—for the onward sweep of divine revelation in human thought. The expectant thought is the progressive thought, prepared for grasp of opportunity and for increase of good. True expectancy stifles the cramping notion of a world of grasping, self-centered units, against which is

ranged a horde of unfriendly forces in combat, and compels the stimulating conviction that all the forces of God's universe are cooperating with the man who seeks to do God's will.

The survival of the fittest is not the exaltation of one and the extinction of many, is not the placing or displacing of individuals. It is the survival of those qualities in men which are fit to survive, those qualities which reflect the divine Mind and must survive. Such continuance is not promoted by mental push and pull, but rather through the cultivation of those human virtues which are expressive of the stability of divine Mind.

Spiritual expectancy faces the future, but it must work in the present. Hope and faith are transitional qualities whose logical consequents are spiritual understanding and power. The day of understanding must eclipse that of faith and hope, since to understand spiritually is to possess, and "what a man seeth, why doth he yet hope for?" But first, patience must have her perfect work, and the perfection of humanity necessitates the unity of its mass, quite as much as it does the perfection of its units. This is the antipode of self-seeking. True dominion is broadly constructive, working out the salvation of the individual in accordance with Principle, by which the good of all is equally secured. Ambition seeks to fatten itself, generally at its fellows' expense.

Mrs. Eddy has written that "the last infirmity of evil is so-called man, swayed by the maelstrom of human passions, elbowing the concepts of his own creating, making place for himself and displacing his fellows" (Miscellaneous Writings, p. 294).

No religious teacher since Jesus has dared such exalted spiritual hope as has the Leader of the Christian Science movement. There is no people with such reason for buoyant and confident expectancy as those who seek the dominion which her discoveries make possible. The obligations of this hope must be equally clear: that her beneficiaries accept with all devotion and sincerity the necessities of spiritual growth, including the stern discipline of self-control, of true usefulness, and of impersonal service, free from all taint of self-seeking, self-dependence, or conceit.

THE VISITANT.

MANTLED in might, Love knocks at your gate—
Love urgent of voice and tender of eye.
Think not it is night and He comes too late;
'Tis always morning when Love draws nigh.

Though bleak is the blast on the lonely wold
And the fickle sky has forgotten the sun,
Lone watcher, nor gray is the hour nor cold;
Love and the glory of summer are one.

Though the fangs of fear and smothery woe
You feel, though wounds and memories smart,
Throw open your gate that you may know
Content and the voice of a harp in your heart.

Loosen the latch and lower the bar
Which shut in gloom and the ghosts of sin;
Love waits to lay the light of a star
And the visioned joy of wisdom within.

From the pleasance of peace at the call of your need
Love comes on swift and exultant wings;
Throw open your gate and His message heed,
For heaven is ever the gift Love brings.

"CONSIDER THE LILIES."

PONDERING the promise of supply so well illustrated by our Master, as given in the sixth chapter of Matthew's Gospel, I was recently impressed by the simile in a way which to me was new and beautiful. That God's justice is also all-merciful is discerned only as the divine idea, that God is Love, dawns upon the human thought. The loving care here illustrated has always been quite evident, but the part taken by the lilies in deserving this protection had never before come to me so strongly.

Perhaps Jesus chose such a beautiful subject in order to point out the fact that the law of reflection was here fulfilled, that the flowers did their part in expressing God's qualities, and so beautifying the earth. Gently breathing into the surrounding atmosphere the beauty and fragrance betokening God's natural love, they quietly depend upon divine law for their very being. Mrs. Eddy says, "Whatever holds human thought in line with unselfed love, receives directly the divine power" (Science and Health, p. 192).

It remains only for us to make use of this teaching. The law of supply demands that we express the qualities of divine Mind, thus shedding upon all within the radius of our atmosphere of thought the purity and love illustrating and demonstrating man's divine sonship. This is our part in God's program. This is the requirement of divine Principle. It is far from a lazy reliance upon an unknown benefactor, but is a recognition and active fulfilment of eternal law. Every idea of God is designed to reflect Love, and under these conditions all are bountifully supplied.

CERTAIN REQUIREMENTS.

THE question is often asked, "What are the qualifications for a practitioner of Christian Science?" and in trying to answer this question it may be well to define the term Christian Science. No one can do this as clearly as has Mrs. Eddy, the Discoverer and Founder of Christian Science and its pioneer practitioner.

In "Rudimental Divine Science," in answer to the question "How would you define Christian Science?" she says, "As the law of God, the law of good, interpreting and demonstrating the divine Principle and rule of universal harmony." In Science and Health she writes: "The term Science, properly understood, refers only to the laws of God and to His government of the universe, inclusive of man." "The term Christian Science relates especially to Science as applied to humanity" (pp. 128, 127). Again, in "Retrospection and Introspection," we read: "I named it *Christian,* because it is compassionate, helpful, and spiritual" (p. 25). From all this it will be seen that the requirements for practising this

Science are not superficial. They must reach to the depths of one's nature and exact the final destruction of all that is not Christian, not based on divine Principle.

The first necessity is honesty, absolute integrity of thought. A certain frankness in surface relations with others is considered honesty by many. Such persons may not consciously cheat, lie, nor steal, yet they constantly deceive themselves regarding their motives and desires. Selfishness largely actuates their acts of supposed kindness and charity. This being the case, there is need for each one to obey the terse injunction of the old Greek, "Know thyself!" There are two ways in which one must know himself. He must be able to recognize his faults, weaknesses, and sins. He must also comprehend in some degree the actuality of his true being as the perfect expression of divine Mind, God's own image and likeness. This knowledge of himself enables one to overcome human weaknesses and manifest in their stead the qualities of God.

The right motive for the practice of Christian Science is the establishment of God's kingdom, here and now, through the elimination of all evil in our consciousness. One must intelligently study the Bible and "Science and Health with Key to the Scriptures" in order to form a concept of Life from the standpoint of Spirit. The spiritual concept of Life and man is the basis

of true healing. One learns from Mrs. Eddy's teachings that the process of Christian Science practice is moral and spiritual, not coldly intellectual and formal. This is the point not grasped by some philosophers who criticize Christian Science. In their pursuit of a philosophy based on the human mind, they have overlooked the fact that there is a spiritual philosophy which transcends the human mind and can be grasped only as the human mind becomes meek and exchanges its limitations for the boundless unfoldments of Spirit.

Broad-minded compassion and much patience are needed to deal rightly with the sick and sinning. Each day one needs to seek a deeper insight into the ways and means of Spirit. He should expect and be content with nothing less than a manifest and continuous growth in the understanding of God, as shown by the ability to apply this understanding to the problems of daily living. The inspiration of today will not serve for tomorrow, unless it is increased and deepened. It is well to take time for self-examination and self-correction. The ignorance of the human mind is not overcome by ignoring it, but by acquiring knowledge of the divine Mind.

The practitioner must prove by his work that Christian Science is not personal magnetism. He must guard against fear, self-will, self-seeking, and conceit, for these prevent progress. Worldly

success and high-sounding talk do not bear witness to a real Christian Science practitioner, neither do mock humility and puritanical pretense. The witness to real success is healing—disease banished, grief assuaged, discordant homes made happy, and sin overcome. In the serene activities of good and in the eradication of every thought of self-aggrandizement, the Christian Science practitioner gains dominion over human beliefs.

TRUTH NEVER FAILS.

THE work of Christian Science is salvation. Full and complete salvation is the attainment of perfect spiritual consciousness, made up of divine ideas, and this consciousness we know is only reached by the disappearing of the false material beliefs which make up the mortal or supposititious consciousness. The efficacy of a Christian Science treatment is determined by the measure of the attainment of this spiritual consciousness. It heals because its thoughts are God's thoughts; God is their Principle and power; God invests them with authority. A God-invested thought cannot fail, it must be the annihilation of the supposititious opposing material concept.

There are grades of human belief, and a better belief yields itself more readily to the divine idea. This better belief indeed is the first evidence of the recognition of its own falsity, and the first step in that betterment process which means its ultimate disappearance. Physical healing is often the first manifestation of an improved belief, but not always; it may even sometimes

seem to be the last. This physical healing, for which suffering mortal sense cries out, may be deferred until many other beliefs have been "improved" and brought into subjection. Our work in Christian Science is to reach heaven,—immortality, eternal peace and joy; to attain to the perfect consciousness wherein nothing can enter that defileth or maketh a lie, wherein is no concept of sin, disease, or death. Physical healing is only an incident in this work, and if it be our only aim, the work is incomplete and falls far short of being our Father's business.

Even if, in this betterment process, the human consciousness passes through the shadow it has named death, no one need be discouraged with a sense of failure. Death is but a phase of the belief of life in matter; and although it is an error which must be finally overcome, our Leader has said that "the Christian Scientist who believes that he dies, gains a rich blessing of disbelief in death, and a higher realization of heaven" (*Christian Science Sentinel*, Sept. 4, 1909). Our work in Christian Science is for eternity. No matter what material sense may declare, no matter what evidences it may seem to present, our work is to know that it only presents evidence to itself, not to Truth—not to Spirit—not to God, nor to God's man. Our work is to know the truth, and to know that the fruit of this knowing must be healing. The work is in our own con-

sciousness, and we must begin to enter the kingdom of heaven now. If we have aught against our brother, any belief in the reality of his disease or death, we must first gain the true idea of man as God's child, perfect and pure, sinless and deathless, before we can bring our gift of healing to the altar.

"THE WORDS OF MY MOUTH."

CHRISTIAN SCIENCE is proclaiming anew to the world the truth that if it would ever know freedom from disease and bondage, from weight and woe, it must obey the command of Scripture, "Be ye holy in all manner of conversation." Health and joy, peace and prosperity, are unobtainable without it. "But," says one, "what relation does my conversation bear to my happiness and health?" A most important one, for our conversation is an expression of our thought, and our thought governs our bodies and circumstances.

God is All, and has made all good like Himself. Therefore nothing really exists to talk about apart from His all-perfect creation, the joy, health, and holiness which He has ordained. To talk of the supposititious opposite of God, good, expressed as disease and sin, discord and horror, is to dishonor Him and break the First Commandment, "Thou shalt have no other gods before me." Therefore it is a part of the Christian Scientist's religious duty to talk of that which is helpful and spiritual, immortal and true, and

he knows that he is breaking a divine command when judging, criticizing, condemning, or talking of the imperfections expressed through the mortal sense of personality. Paul's injunction, "Be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity," becomes his watchword.

Through all the writings of Mrs. Eddy we find the thought expressed that it is inadmissible to repeat error of any kind, unless it becomes absolutely necessary to uncover and destroy wrong. In "Miscellaneous Writings" (p. 346) she says, "It is a rule in Christian Science never to repeat error unless it becomes requisite to bring out Truth." How seldom is it really necessary to voice error in order to bring out the truth! It is helpful, before naming any discord, to remember this rule and ask one's self if one's only thought in speaking is to lessen the trouble that should be overcome. The real Christian Scientist has but one desire, to decrease all forms of evil; he is always obedient to the command, "Thou shalt not bear false witness."

Paul writes, "Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers." Conversation about disease and sin surely does not edify, nor "minister grace unto the hearers." When we realize that error has no origin in God,—the only creator,—we see that all its supposed operation is false and fleeting,

and not worthy of conversation. Without strict obedience to the apostle's injunction, "Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things," we can never hope to be "holy in all manner of conversation."

We find in Scripture this startling statement, "To him that ordereth his conversation aright will I shew the salvation of God." The dictionary defines salvation as preservation, deliverance. He, then, who orders his conversation aright shall be delivered from evil. We might turn this about and say, He that does not order his conversation aright, but talks of a supposed power apart from good, of disease and error, shall be led into captivity because of it. The wise man said, "There is that speaketh like the piercings of a sword: but the tongue of the wise is health." And not only is it health, but life, for we read again, "A wholesome tongue is a tree of life."

In Christian Science patient after patient has been delivered from deepest affliction when he has ordered his conversation aright by absolutely refusing to sigh over his sorrows, or talk of his symptoms or any discord, and by faithfully declaring God's allness,—talking only of that which is beautiful, brave, and fair. Jesus was our example in this as in all other things. He said, "The words

that I speak unto you, they are spirit, and they are life." Again he said, "Now ye are clean through the word which I have spoken unto you." Jesus had nothing in common with the conversation of the world. At all times he spoke the word of Life which banished the diseased mind-pictures, and thus he lifted his hearers into health and holiness. As we think of how the word of God restored the withered arm and caused the blind to see in the days of Jesus, and remember that Truth is the same throughout all time, we may see the possibilities of holy conversation.

On no one point is humanity more tempted than in the matter of voicing imperfection. To keep our "conversation in heaven," as Paul expresses it, requires thought to abide in heaven; it requires constant watchfulness and constant prayer; the striving of yesterday is not sufficient for the temptations of today. When one thinks of the burdens that would be lifted, and the joy and peace that would be known on earth if men never spake but to voice the truth of God's goodness, the brotherhood of man, the power and reality of justice, the joy and health of holiness, he can but resolve anew to be obedient to the command, "Be ye holy in all manner of conversation," and with repentance for past failures, pray with the psalmist, "Let the words of my mouth, and the meditations of my heart, be acceptable in thy sight, O Lord, my strength, and my redeemer."

"TILL CHRIST APPEARS."

ON the crest of a high hill above a New England village stands, quite alone, an old white church, built after the fashion of many years ago. In the lonely graveyard which surrounds this church lies a long-neglected grave, on the headstone of which, gray with moss, is cut the now almost illegible lettering:

> Weep not for me; dry up your tears;
> I must lie here till Christ appears.

The parting indicated by these lines was made more sorrowful by the hopeless sense of long waiting for a far distant time when Christ would appear and call the dead from the graves.

Many Christians are still believing that the Christ departed with Jesus, because they think that Jesus and the Christ are identical.

In regard to this teaching concerning the Christ, Jesus was little understood in his own time, and moreover he is not yet generally understood. Christian Science is today accomplishing the great work of restoring to Christendom its rightful inheritance of the true knowledge of an

ever-present Christ, who was, is now, and ever will remain the Saviour of men. Christian Science reveals the Christ who saves men from all forms of human woe, from sin and sickness, want and sorrow and pain. Jesus was the Saviour of mortals in that he taught and demonstrated the saving power of Christ. Jesus said, "Before Abraham was, I am," thus referring to the eternal presence of the Christ. He also said, "Abraham rejoiced to see my day." From Abraham to John the Baptist the prophets recognized the fact that the Christ-truth must some day be revealed by the Messiah. Although Jesus manifested the Christ as entirely as it is possible for humanity to do, he never taught that the Christ-nature could be confined to himself. On the contrary, he spoke of himself as "the way," and Christian Scientists accept him as the perfect example—as the Wayshower.

Jesus spent his life not only in preaching but in demonstrating the power of this Christ-truth. He preached the gospel of peace, he healed the sick, comforted the sorrowing, reformed the sinner and raised the dead. Because the age was too material to otherwise understand his teaching, Jesus had of necessity to endure the cross, and raise himself from the dead. After this supreme demonstration of the Christ-power over death, Jesus ascended above the borderland where spirit and matter seem to meet, thus leaving matter

behind him forever. The Christ-truth was then fully demonstrated for all time and for all men. Christ's reappearing today is a question of individual perception of the truth for which Jesus died—through the understanding of which he rose again.

Although Jesus thus perfected his ministry on earth, he knew that he had spoken for the most part to unhearing ears. He alone realized how little his disciples had yet grasped of the mighty import of his life-work; therefore he promised that the Comforter should come—even the spirit of Truth. This Comforter could come in no other way than into the hearts of men. Christian Scientists believe that the Comforter is come and that the Comforter is Christian Science. They believe this because Christian Science is gently leading its students into the right understanding of John's words of Revelation, "Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ." Christian Science is proving once more that Christ is the way today, as surely as he was "the way" twenty centuries ago.

Each sincere Christian Scientist knows that he has a mighty work before him. He has learned that he must emulate the Master's example in all ways. Mrs. Eddy writes in "Science and Health with Key to the Scriptures" (p. 25), "The divinity of the Christ was made manifest in the hu-

manity of Jesus." Those who accept him as exemplar must show forth the presence of the Christ-spirit by the same humanity which was so conspicuous in the life of the Master. This humanity must be revealed in the same gentleness and purity, in the same loving service, in the same compassionate attitude toward all others. This humanity must also be manifested in dominion over evil in all its forms—in casting out sickness as well as sin. These evidences of discipleship to the Master are the proofs of the coming of Christ which Christian Science acknowledges. Christian Scientists say, as did Jesus, "Believe me for the very works' sake."

Every Christian Scientist knows, when he heals the simplest form of disease through the operation of Christian Science, that since God the Father is the divine Mind, therefore Christ the son is the divine idea which coexists with the Father. He knows that since Truth is eternal, the Christ was never born and has never died. He knows that the Christ-truth is available to every man, here and now. Every Christian Scientist who has demonstrated in ever so small a degree the power of the Christ-truth over evil, knows that his Redeemer liveth; he knows that he need not pass through a grave in order to reach his Saviour; that he need not wait for Christ's reappearing, neither need he go outside his own heart to experience salvation. This knowledge

which each man may prove for himself, this knowledge "classified and made available in work, life, or the search for truth," is science, as the dictionaries define science. It is applied science. It is divine Science, because it is of God.

Many thousands of men and women are today well and happy and prosperous because of what they have learned concerning Christ, through the study of Christian Science. They are better men and women, better citizens, better friends, better Christians because they are changing their faith for understanding, their hope for demonstration, their anticipation of a future heaven for present harmony. "They bow before Christ, Truth, to receive more of his reappearing" (Science and Health, p. 35).

Periodicals Published by The Christian Science Publishing Society

Falmouth and St. Paul Sts., Boston, Mass., U. S. A.

The Christian Science Journal

Founded April, 1883, by Mary Baker Eddy, Discoverer and Founder of Christian Science, and author of the Christian Science Text-book, "Science and Health with Key to the Scriptures."

This monthly magazine is the official organ of The First Church of Christ, Scientist, in Boston, Mass.

Subscription price: Domestic territory (including Mexico and Cuba), one year, $2.00; six months, $1.00; single copy, 20 cents. For Canada add 25 cents and for all other countries 65 cents annually for postage; single copy, for Canada, 20 cents; other countries, 25 cents.

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